THE

ADAMITE,

OR

The LOVES

OF

FATHER ROCK

AND

His INTRIGUES

With the *NUNS*.

A Famous NOVEL

Translated out of *French*

LONDON,

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UMI

THE INTRODUCTION.

I Should justly incur the displeasure of the World, and draw upon my self with a great deal of reason the reproaches of Posterity, if I stole from future Ages the Portrait of a Personage, who is the admiration of our daies. What the Wisest of Kings and his Son the King of the Wise, did not possess in the Soveraign degree, that is *Inspossibility*, is the gift of a Man now living. Those humble Disciples of true Wisdom contented themselves with the degree, to which God had raised 'em, without making any efforts to attain to that which their Capacities might have made 'em discover. And our

illuminated Apostle whose picture we are going here to draw, being much more bold that he might obscure their lustre, has pushed much farther, and turned Master of a Doctrine which escaped their consummation. Their prudent Morality has proposed an infinity of means capable of conducing to Perfection, and Father *Rack* established but one Certain, speedy and infallible way which leads thereunto. It is not without reason, that we term Him here an *Adamite*, since He has recalled that infancy of the World and that age of *Adam*, wherein Original Innocence closed his Eyes to the shame with which Nudity was attended, and He asserts, that the habit acquired by the viewing of a Nudity, which does not solicite, is a certain proof of the recovery of that Primitive Justice, a se-

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cret, which He endeavours to insinuate into others, and with what success the Reader will find in the perusal of this little Volume. He has made use of it with advantage, if He merits any belief, He is become *Apatique*, and the *Insensibility* which has been during so many Ages the Object of the most Vertuous Vows, and the Philosophers Stone, that has exercised in vain the Meditation of all the Philosophers, a Jesuite has made himself Proprietor of it after some moments Reflection.

Now since one Insensible cannot but be a rare and extraordinary Man, I flatter my self that I shall extreamly oblige the Publick, in furnishing it with an Image conformable to the Original.

The Name of *Rotk*, which we give our Insensible Jesuit, is

not an Allegorical Name. This Author of a New Doctrine, who is going to be indebted to our pains for his Reputation, having received it from his Family, went by it as long as he lived in the Society. This Personage is one of those, whom Scripture calls a Child of an hundred years; of those Men, I say, who in their old Age do still nourish the passions, which, as has been the common Opinion, ought only to agitate such persons as the want of Experience and a boyling Blood do hurry to the greatest Excess. Those, who have placed all the fury of Love in the Bosome of Youth, and who make it degenerate into I know not what light Motions, which at most excite but Laughter in the Age, bordering upon the Grave, have only consulted general *Idea's*, that have little

tle of probability; and those on the contrary who have maintain'd that Love was no less of all Ages than of all Sexes, have argued much better in my Opinion.

Father *Rock* was about Sixty years old, he had spent a great part of that time in the *Society* of the *Loyolists*. He had been a long time employed in the Direction of Souls, when about the latter end of his days some moments of Meditation made him bring forth that fine and easie Doctrine, which conducts to Heaven, and which we will leave to the Readers Examination in the sequel of this little Volume. All that he establishes is so new and so diverting, that I do not doubt but it will procure a peculiar delight to my *Readers*, who may judge how much more enlightened this good

Father was than all Antiquity, who made Love blind and impotent, by hood-winking his Eyes; whereas our Learned Man makes his *Cupid* all Eyes: A troublesome Separation depriving him of the liberty of giving it any other thing.

Now I bestow these *Memoirs* upon the publick, as things that certainly happened, having gathered them from Letters and Tickets that passed from the hands of some of the *Nuns*, *Sectaries* of the New Doctrine, after their falling into those of some Director's Friends of mine, and from what was imparted to me by an old Brother *Apothecary*, whom the weakness of a decrepit Age did no longer oblige to Secrecy, so recommended amongst the Jesuits. I have reduced this Doctrine from what I have likewise learnt of it in the Conver-

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sation of a very ingenious Lady who having been a Year Pensionary in the Cloister, where the New Apostle scattered his Seed, I mean the Principles of his Doctrine, had passed some Weeks of that time under his Discipline; I believe, that not to betray the Fidelity which ought to be the Soul of History, if I suppress here the Name of the Cloister which began to conform it self to this new Morality, I ought not to pass in silence the Names of the abbess Vestals, whom the Weakness of the Sex, and the Zeal of Novelty, did prevail with, to grant to our insensible Saint, Complaisancies, which he little prized, and which any other than a *Rock*, would have qualified with the title of peculiar favours. What remains for me now to protest, is, that I write nothing but what is

true; even preferring to ſacrifice my Reputation, to the Surname of an ill Writer, than to add any thing to a Doctrine, which was too well concerted in the Opinion of the Venerable Father *Rock*, to fail of bringing to paſs the Deſign he had propoſed to himſelf, of procuring to his Eyes the Contemplation of the moſt charming Objects in the World; to his hands the liberty of feeling and tickling the Secret Treaſures of ſome perfect Beauties; and in ſhort to draw upon himſelf ſoft and amorous looks and glances, and delicate hands, for to revive in him the Activities his Age was capable of, and to excite the moſt lively Emotions, that a Body well fed, even to Extremity, can conceive.

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Advertiſement.

The Matter of the following Table, will be repeated in its place. But to prevent the Readers falling into any perplexity in the unravelling of what cannot be altogether ſo diſtinct, as to render his Memory more preſent, we have thought convenient to add what follows to this Preface.

Names of the parts of the Body in the Myſterious Commerce.

The	Face, is called,	The	Vail.
	Hands & Arms		Mittains.
	Neck		Whisk.
	Boſome		Stomacher.
	Belly		Apron.
	Leggs		Supporters.
	Thighs		Unities.

Names of the Orders or Degrees of Perfection.

Those who uncovered		Were qualified with the Title
	the Vail and the Mittains	Presumptives.
	the Whisk	Ascendendants
	the Stomacher	Favourites.
	the Apron and Supporters	the Easie,
	the Unities	the Free.

Those who did not Vail themselves so much as with their hand, were called *Predestinates*. And

Those infine, who had the Assurance of supporting an Active and Passive Look without shame and emotion, bore the glorious of the *perfect Innocents* and *Adamites*.

Alphabet.

Which Deciphers the Sacrifice Letter.

a b c d e f g h i l m n o p q r s t.

q f t n p z x b s y y c r a j g h l.

u x y z i v.
m i d u o e.

Alphabet of Mademoiselle Nan

A B C D E F G H I L M N O.
i v o n r m l s z a d u c.
P Q R S T V X Y Z I V.
x b e p y h g q f t v.

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THE ADAMITE, OR, *The Insensible Jesuite.*

SInce that which is vulgarly called the School Divinity has overturned the foundations of Christian Morality, Fearfulness, Errour, Ignorance, Blindness, Incertainty and Doubt have scattered themselves so generally into peoples Minds, that the Impressions of the Divine Spirit, the Holy Scriptures, Pious Books, Evangelical Expositions, Self-Attention, and all the other certain ways which lead to Heaven, do no longer seem safe and sure ways

ways to the most part of Men. There are an infinite number that think they can never attain Heaven without wandring, if they are not led as it were by the hand by other men; who being oftentimes as blind as themselves, do unfortunately bring others into the Precipice. The Church maintained it self for several Ages in a certain Uprightness, or Innocence, which the Modern Doctors term Stupidity, & Ignorance, and which the most Enlightned call true Knowledg, which consisting in a disposition to follow the good, without so much Philosophising upon the allusions and divers respects that it may have, did cause the End to be obtained with almost as much facility as one had proposed to himself. In process of time there came to be formed in this August Body (that had been long time sound) a kind of Can-

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cer which gaining insensibly the sounder parts, have almost generally infected it all.

The Principles of this Corruption or rather the Authors, of this fatal disorder, were born with that Crowd of Monks of all kinds, and of all colours, with which the last Ages have peopled an infinity of places. Those weak Volunteers, and useless people in the World saw themselves no sooner in the Desart, in the silence and the tedious retreat of the Cloister, given up as a prey to their envy and ill humour, then that a mortal disquiet, to see themselves separated from lawful pleasures, made em meditate the means of procuring to themselves the satisfaction which they could not even have pretended to tho they had continued in the obstinate commerce of the other Faithful.

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The means they employed to repair with usury the loss of their Pleasures and Liberty, was to disturb the Spiritual Delights which Souls enjoyed in walking Righteously, with a Holy assurance of drawing into their Solitudes a Million of Souls who had no longer Eyes then to observe them. Their lives having in appearance more conformity with the Severity of the Gospel, they proposed themselves for Examples to the People credulous and greedy of Novelty.

The Occupations of Civil Life which most part of Men profess, depriving those *Misanthropes* of the hopes of rendring all Men the unhappy companions of their Captivity, they bethought themselves of casting them into the trouble of a perplexed Conscience, which should necessitate them to render continual Visits,

or

or furnish these polypus's with a specious pretext of returning into the Commerce of the Age.

Now to bring to pass their base design, some Sophisters amongst them, thought it absolutely necessary to banish from Consciences all Ingenuity, Candour; and Simplicity which lead to Heaven. Infinite were the false visages they gave to Vertue, masking it to the Populace in Blandishments of their own Dress, not suffering them to consult their own sense, nor become too curious on pain of repeated Damnations, and eternal displeasures of those who had the keeping of their Brains, and led them Captive at pleasure.

When Men had thus took the Imputation of Beasts, and knew not their own Strength, Vice easily usurp'd the name and place of Vertue, Rebellion and Disobe-

dience

dience even to God himself, became the Characters of tender and holy Souls; and at this day we find perfection is only allowed by such to those that dare remain obstinate, and courage to them that will be wilful and irreclaimable.

And as this weakness has seized on many who act in the Commerce of the World and the Functions of a common Life, the Distractions of Creatures not permitting them to make those perplexing reflections on the precipice where they stand; so has it entrenched it on others of another shape, who have time enough to examine the right way, yet will not unclose their Eyes, nor make one Step towards a return without the help of a blind Direction.

It is easie to imagine that this contagion slipt, and got entrance

trance into Cloisters through the Docility of infinite numbers of Young, Tender, Fearful and Unexperienced Souls.

There are no Cloisters without Directors, the Superiours of Houses conforming Politically their Conduct according to the disposition of their Inferiours, nor are there any *Nunneries* or other Convents of Women, that admit of any into their Society without a Prospect of absolute Obedience.

Amongst the infinite number of *Monks* and *Religioso's* (the quality of *Monks* not being due to all indifferently, who employ themselves in that Function) the *Jesuits* if they at least deserve the name of either) are the greatest Casuists; no sooner have they got the Feather in their Cap, but presently they believe and profess themselves all capable

ble of uttering Oracles, their Morals whether severe or free, being indifferently imbib'd, and infallibly observed by all their Proselytes.

The *Nuns* in imitation of the Secular's, whom their Politicks oblige to inspire with the highest Esteem of the Society, prefer them before all others, they give Credit to all their Perswasions, they adore all their Maxims, and the secret of Pedantism which they possess in the Sovereign degree; making them pass for Men whom Heaven has endowed with an infallible Judgment; whose Discipline must be entertained, not examined, whence it is that their Parlours are throng'd with *Jesuits*, whose Authority as well publick as private are the Depositories of a thousand Novelties.

Not that I do absolutely con-

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demn the use of Directors, nor could I do it without contradicting the advice of *Solomon*, who seems to suggest it by insinuating, that what is done with counsel is not followed with repentance: But what seems expedient for people to do for their security, is not to depend in an affair of so great a consequence as that of Salvation, on a Man, because he is of a Body that has acquired the reputation of Wisdom and Prudence; but to judge of the Doctrine by certain proofs of probity which would save many Souls from the danger of being lost.

If the *Nuns*, whose blindness we are going to describe here in the recital of the Extravagancies they were Engaged in by the Passion of a Director, had not inconsiderately complied with damnable Maximes, they would

would not have found in their credulity the trouble of their Consciences, and the loss of their Souls.—In a word, they would not have exposed an illustrious Convent, eminent both for it's Antiquity and fervent Zeal, to become the Fable of the people, and the Laughter of the Enemy of Religion.

If it be then useless to submit ones self to the Counsels of a Director, 'tis no less dangerous to accept all those whom the appearance of an advanced age, a feigned purity, and hpocritical carriage, esteem proper for that exercise, which a great man calls the Art of Arts, and a burthen too heavy for the Shoulders of Angels themselves: But not to stay the Reader any longer with general & confus'd Ideas 'tis easy to justify the interest of a good choice in this case by the dis-

der which happened about two years ago in one of the most famous *Nunneries* of the City of *Rheims* in *Champaigne*.

Rheims a great and flourishing Capital, no less renouned in Situation and Product, then venerable for the number of its Clergy: containing within the compass of its Walls, amongst several ancient and rich Houses of both Sexes, a Religious House called which House has serv'd for a Theatre to the most surprizingst Scene immaginable. — The *Abbots*, and some of the Ancient *Abesses*, and some of the Ancient *Nuns* of that *Abbey*, wounded and prepossest with the common Error, that the Reverend Fathers the *Jesuits* were the most Pious and Intelligent Men in the World; gave them Entrance into their Parlours, and much delighted to see the Juve-

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niles apply themselves seriously to the Lessons of Reverend Father *Rock*, whose great Age, long Service, and general Esteem, he had acquired in his own Convent, did equally contribute to the advancement of his Reputation.

This Father was outwardly a Man for their turn, having past through the most considerable Offices of the Society; very Eloquent, Engaging and Perswasive; and to all this his last Vows which he had made, being the *Non ultra* of seeming Mortification: but alas the *Apes* tail could not be hid, this dry Touch-wood soon took Fire; strong as a Burning Glass was a Ladies Eyes, and irresistable as his fate was the old Gentlemans Amour amongst the *Nuns*.

How close soever the Right Reverend kept his passion [illegible]

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hatches when alone and solitary; yet Lyon like it roared at the approach of any thing within it's reach, and remained unconquerable whilst unsatisfied; as will to his everlasting Credit appear from this subsequent story, which is supposed to contribute largely to his first revived Flames.

Know then that our old *Hero* of a Lover, when he held the Classes of Humanity amongst many untoward Youths he taught, he had one too fond of the Pillow, even to the daily hazarding his Masters displeasure as well as destruction of Exercise and good Education; our Pedagogue for a reformation of this, becomes his Fathers earnest Complainant and Council both at once; to which the Father willingly submits, declaring withal, since his Son had thus transgrest, 'twas but com-

mon Justice to do him Right in the same place; and that if the Master would dispense with so much travel, he would eternally oblige him, and for ought he knew prevent the ruin and disgrace of his Son; which otherwise would be inseparable. Arm'd with Weapons, and prepared with Resolutions sharp as a Judge, and sturdy as an Executioner, he comes the next morning to do the feat, and having received some slight Intelligence where, that is on what Floor his young Disciple lay; up he mounts with great celerity, resolving to make Wax drop for this sweet Deportment: And being come to the first Door open, in he goes and presently prepares for the search of naked Innocence, on whom he presently lays Four or Five gentle Salutes, which caused an extraordinary Blushing

those parts, and somewhat more than ordinary of an unpleasant itch, which made the Party affected, being a young Beautiful Lady, his Scholars Sister, without any further regard to her Sex, since all was already discovered, leap out of Bed, and in piteous tone cry for help against the severity of her unjust Corrigidor, which sudden and unexpected Voice, soon brought up her Father and Mother and many Servants, to be witnesses of our Pedagogues grand mistake as well as shame, which by this time seemed to cover his Face, who after a full hearing of the Cause was severely reprimanded and interdicted the House for ever after.

But this confusion of Face, was no lastinger then the punishment, just skin deep; for those whose Eyes this adventure of his had opened, reflecting upon his life and

former Conduct were induced to believe he was no profest enemy of that fair Sex; but rather that the contemplation of that fair Body, had imprinted profound trances on his imagination, and was but as a Trumpeter to the Battle for Love and Embraces.

From this very time we may date his affections, which presently became so general, so that nothing Fair, Young, and Excellent, but presently he fancied was made for him. — Amongst the many dozens in this Convent, Thirteen, more especially of the Young and Credulous were his Votaries, and he their Servant perpetually; yet not well knowing what Artifices to employ, for the obtaining from them the satisfaction he was desirous to procure, he creates himself the Author of a New Doctrine, according to his Design.

And

And to the end that nothing might obviate his Holy Design, he made not his Lessons publick; but taking all his Spiritual Daughters aside, he there prepared for a pressing occasion; and as a Sanction proposed to them an inviolable Secrecy, of which he received the Oath at the Tribunal of Penance, and then on he went with his *Maximes*, gradually instilling them as he found occasion.

'Tis said this *New Doctrine* divided Humane Body into Superiour and Inferiour parts; that the Superiour was again divided into five others, that had each their special name, and the inferiour into two only; which he baptized after his mode; let us treat of the division of each of those

two

two parts into others, and how he distinguished them, and ranges them with one another to be as so many degrees, which concluded in an absolute Nakedness which he exacted from the whole Body.

SECT. I.

Of the Superiour and Inferiour Parts, of their Division, and the name of each Part.

THe illuminated Father *Rock* called the Superiour parts in Women, all from the place where of Civility suppresses the Name, to the crown of the Head, the rest taken from the same place to the sole of the Foot bearing the name of the Inferiour parts.

Now the five parts which divided

ded the Superiour, bare figuratively as well in the Pensionaries as in the Religious, these Names which they held from his Caprice, and which concealed the Mystery of his Doctrine from others: The Visage for example was called the *Veil*, the *Hands* and *Arms* the *Mittens*, the *Neck* to the rising of the *Bosome* the *Whisk*, the *Bosome* the *Stomacher*, the *Belly* the *Apron*: In the Inferiour part the *Leggs* were called the *Supporters*, and the *Thighs* the *Unities*.

Now it is above all requisite for the Reader to retain these sorts of Denominations, or changes of Terms, or to have the Table of them before his Eyes which follows the Advertisement, which terminates the Preface, if he be desirious to have an easie understanding of the commerce of Letters which Father *Dolt* had with his

his Daughters, to be inserted in their due place.

As to the Rank he gives those places he follows the order which the remains of an agonizing bashfulness dictated to him, figuring to himself that a Woman freely discovers certain parts, others difficultly and with the greatest repugnance imaginable.

Having establisht certain Degrees of Perfection which justified themselves by the sudden Nudity of some part, he called the first degree which they exposed to him the *Vail* and the *Mittens*, the degree of the *Presumptives*, because 'twas to be presumed they would pass much farther.

Those that exposed the *Whisk* had the name of Ascendants because they had already made some progress under the Standard of the *New Doctrine*, and were said to have attained the second degree.

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The *Favourites* were those whose Stomachers appeared uncovered according to the desire of the said Director, and held the third Rank; the *Apron* and *Supporters* freely uncovered qualified those of the fourth order with the name of the *Easy*.

Those arrived to the fifth degree of perfection were called *Free*, because they manifested the *Vnities*, and had no need but of their hand to serve them for Vestments, which being taken off, and leaving the liberty to the Eyes of Father *Rock* to view where he pleased, gave the title of Predestinated: and to the Sixth Rank, he gave the name of *Innocents*, *Adamites*, and that perfection was only reserv'd for those who were arrived to the degree of shewing themselves Naked, and to be felt without any sense of titillation, and that likewise acquired

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the power of Contemplating in the same posture the nakedness and groping of Father *Rock*.

SECT. II.

Of the Number of the Nymphs, Sectaries of the New Doctrine, of their Age, Names, and Degrees of Perfection, in which it may be seen how far each of them had attained.

WHat diligent enquiry soever there had been made into the Number of the Maiden Disciples of the Reverend *Insensible*, imbued with the *New Doctrine*, they were never yet able to discover it exactly, Shame opening the Eyes of some, the least ingenuous having at the same time stopped

stopped their mouths from Proclaiming their Confusion.

He had chosen three of the Rank of Pensionaries, the name of whose Family I shall suppress for very just considerations, all very young, and most advanced in the Project of the great Edifice of the Perfection of the *Insensible Jesuit*.

Mademoiselle Denize about Seventeen years of Age, was of the *Favourites*.

Mademoiselle Barber of the same Age or thereabouts, was of the *Free*, & *Mademoiselle Nanon* the youngest, was of the *Adamites*, that is to say of the *Innocents*, or *Perfects*, and it was by her that the Intrigue came to be discovered.

Four amongst the *Novices* received the Lesson of the *Insensible*, the Sister, so called, of the Purification, of Eighteen years

of

of Age, was of the *Easy*; as was likewise the Sister of Saint *Quentin*, who was Nineteen years old. Sister *Pamphila* who was Sixteen years and a half old, had attained the Degree of the Free, and Sister *Christiana* that of the *Predistinated*.

Six professed Religious, relished the Rudiments of this fine Doctrine, amongst whom my Lady of Saint *Joseph*, and Saint *Austine* were of the *Ascendants*, the Mother of Saint *Agnes* and Saint *Ann* of the *Presumptives*, the Depository of the *Favourites*, and the *Sacristin*, whose Name and Age I have forgotten, of the *Perfects*.

In this little Forrest of Names and Degrees, for a more perfect illustration, the Reader is to consider that Father *Rock*, whether in Conversation, or the Subscription of Letters, treated diversely

versely with his Disciples according to their degree of Elevation.

Tho it be indubitable that those who were arrived at that high Point, I shall not say of perfect Impudence, but of perfect *Insensibility*, did not obtain it till after having passed thro all the different degrees which lead thereunto; and that thus we may by considering only the Commerce which their New Director had with one of those that merited the glorious title of *Adamite* or *Perfect*, discover the means of the progress which were made in all the others, we will impart to the Publick what we have recovered of the commerce he had with two of the most advanced, which will suffice to give an entire understanding of the Renown of his Doctrine and conduct of his Chast Practices.

SECT. III.

Of the Insinuation of this New Doctrine.

THe Confessionaries which are in most *Convents* are little secret Chambers divided into two, and parted by a *Grate*, the Confessionaries called vulgarly the Tribunal of *Penance*. These places I say where they ought to recover a perfect Innocence, are often in the Cloisters of Women Places of *Scandal*, and Cabinets of *Wickedness*. In that Place it was our *Insensible Jesuit* kept his Academy: It was there the *Ears* were Inchanted, and the *Liberty* Surprized, the *Imagination* Prejudiced and Sullied, the *Judgment* Obscured, the *Nudities* of *Virgins* Exposed, *Infamies* Introduced, *Sacri-*

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ledges Committed, or rather it was there that Original Innocence, according to the Holy Documents of Venerable Father *Rock*, was recovered.

This illuminated Person was not so inconsiderate nor so indiscreet as to make use of the Credit he first easily acquired in the *Abbey*, for to propose openly his Sublime *Revelations*; he first considered and gained the *Nuns*, whom he chose out from amongst the most Beautiful, and from amidst those he Judged most Susceptible of his impressions: he directed them for some time, he tempted their Weakest Side, and made use of it to insinuate himself with the more Success; after which he found it not difficult to Imprint his *Maximes*, giving them the Colour and Relish whereof a *Dextrous* Eloquence is the Soveraign Distributor.

Mademoiselle Nanon, by reason of her tender Years, her extraordinary Beauty, and peculiar Innocence, was judged worthy of the *Apathiques* first Conquest; being perswaded of her Candour and Ingenuity, he applied himself to that Girle of Fifteen Years of Age, who had nothing but Childishness in her Air, Port or Shape, he Trampled over her Simplicity, and it was she who made the swiftest progress in the new ways, wherein we may say she took Giants steps; seeing she attained in a very short time the most Eminent Degree of *Perfection* of the *Insensible*: He did not undertake her alone, he joyned unto her at the same time the *Sacristine*, who being of a riper Age, he found Spurs in her, which made her quickly go half the way to the Soveraign Degree, which she attained to

with

with no less facility. Now I will shew you the *Letters* which he wrote separately to them, both which were found in one of their *Drawers*, and in the others Bible, tho he gave command to Burn them, and both their *Answers* taken from the rough Draughts found luckily in the same place, of which they had delivered the Copies. We will transcribe them conformable to the original as soon as we have a short description of those two Maidens.

Ninon was the youngest Daughter of a *Man* who was one of the Principal Magistrates of the City, it seemed as if Nature had taken delight in using its utmost efforts to Embellish that young Innocent Creature. She was of a middle Stature, but finely Shaped; her Skin was Dazeling, White, Smooth, and Soft; her Complexion was Ver-

milion, dreſt in her own Hair, that was rather Black then Brown; all her Luſtre, and all her Livelineſs was in her Eyes; her Noſe, which commonly gives Air to the Face, was of thoſe that are ſaid to be Subject to Caution, being ſomething turned up; ſhe had a little Mouth, fine Teeth, her Lips ſo red as to ſhame Vermilion; her Neck was full, furniſhed with a high Boſome and firm, above her Age: She had ſhort and plump Hands, round Arms, her Gate was Looſe and Wanton; in brief, in that tender Age, ſhe was more inclined to be Fat, then Lean. To ſay nothing of her Charms, which the Linnen concealed from my Eyes, of which her Venerable Director can give a more certain Teſtimony than I, who have been only an Eye-witneſs of what I now manifeſt; as to the reſt

rest, she was such that the Faithful company of her Mother, and her House from whence she went into the *Cloister*, had not permitted her any Commerce with Malice.

It would be difficult for me to draw so Natural a Picture of the Charms of the *Sacristine*, having seen her but once thro the *Grate*, which by reason of the Duskishness of the Day, did only permit me to remark by her Eye-brows, that she was of a very Beautiful White, and of a Shape that seemed a little in Plumpness; as to the sentiments I have conceived of her Wit, 'tis that she's Cunning, Malicious, loving Raillery; that she was Passionate, and could not Sin but with Knowledge.

We may presume that all those our *Jesuite* ranged under his Discipline, were not the ugliest; but

without pushing on further that Reflection, let us return again to our two *Adamites*, to whom we will allow no other name as yet then that of his dear Daughters; our *New Doctor* having instilled his *Doctrine*, not giving any one amongst them any of the abovesaid qualities, until they had justified themselves worthy by three pleasant Tryals.

Venerable Father *Rock's* Letter.

Its Superscription.

To my dear Daughter *Ninon*.

Its Contents.

THe long conversation I had with you yesterday, my dear Daughter, by which I intred into the most secret part of your Soul, and wherein you made me as the Proprietor of your Heart, your

your motions, and all your self, has strongly perswaded me, that the Divine Spirit has a hand in your advancement, and of your progress in the true way of Perfection. *Since that you have intirely abandoned your self to my Conduct, I have conceived for you so tender an affection, and I find my self pressed with so vehement a desire of your* Perfection, *that what I should have concealed from any other, or what I should not have shewed them, but successively, I discover to you all intirely and without* Masquerade. *I undertake, with the help of the Divine Grace, which I implore every moment for you, to make you proceed with Giants steps in the way of Salvation; wherefore you must owe your Progress to your own Docility. Read with a Religious attention the* Maxims *which I send you, to con-*

form henceforward your Sentiments thereby; but have a care that no body see them, nor your Instructions written with my own hand; which you are carefully to burn; but return my others to morrow. Moreover be sure that you are careful above all to read those Principles of so Sublime a Doctrine in the dispositions of Body and Mind which they deserve. The Benediction of your Father my dear Daughter be upon you.

This Letter came fro the *Directors* own hands intc hose of *Nanon*, at the coming from the *Confessionaries*, where he had already prepared her to receive the Impressions of his *Morals*: It would have contained nothing too sublime for any other then for *Nanon*, but her inexperience and her simplicity made it seem

Hebrew

Hebrew to her; however she made an effort, she endeavoured to surpass her self; and fearing she should not retain enough of those *Maximes*, for the Meditation of which he prescribed her so short a term, she sat up all Night to take a Copy of them, and was surprized in so doing by the *Sacristine*, who read with all imaginable satisfaction those *Maximes* which she afterwards made use of, as shall be shewn in due place.

Nanon would not have taken the trouble to have written back to her *Director*, to whom she might have told her Sentiments by word of Mouth, but an *Answer* having been exacted from her, our *Insensible* taking delight therein, because that the *Nuns* who succeed one another in the *Confessionary*, do often spend time in Discourse; she gave

gave him with the Paper that he had confided with her the following one, worthy of her simplicity and shallow wit.

The Humble Nanon *to her most wise* Director.

✝

Most Reverend Father,
Ave Maria.

I Have been upon my knees, I have said over my Beads, and afterwards I read the Prayers you sent me; and seeing that they were well written, I have been to say over all the Ten Prayers twice before the Altar of the Holy Virgin, and once before the Altar of St. Austin.

This Letter has no need of Commentary, it does it self sufficiently speak the Character of *Nanon's* will. The *Director* received and read it, I fancy with

with thrillations of Joy; be it as it will, 'tis not to be doubted but that he conceived a great hope of bringing his project to a speedy issue, and that he lost no time to make his first Tryals.

Our Illustrious *Insensible* had great acquaintance, as we have said, in the *Abbey*, where he often Celebrated *Mass*, at the end of which, one day when they had Created a new Sacristine, who was the confident of Pensionary *Nanon*; he discoursed a long time that new Elect, and took great delight in her Conversation. He mistook himself in his Judgment of her, he thought her by her affectation as Simple as Beautiful, as Disingenuous as Fair: but she was one of the most Cunning & most Understanding Creatures of the *Convent*, and would have been without doubt one of the greatest Antagonists of Father

Rock's

Rock's, if certain tickling Motions, which excited in her a boyling Blood, had rendered her of a leſs Amorous Complexion, and had not made her prone to ſeek out the means of becoming a Sectary of this *New Doctrine*.

This was the firſt Conference he had with the *Nun*, but ſo effectual it proved, as that he promiſed to be her Director, and ſhe to be directed, and follow all that ſhe judg'd might contribute to her *Perfection*; they referred their Converſation until the next day, at the accuſtom'd hour of coming from the *Confeſſionary*, when the *Sacriſtine* or a kind of *Veſtry-Keeper*, putting abſolutely her Soul into the hands of her new *Director*, received from him a promiſe of the Communication of the Heavenly Lights, with which he ſaid, God had favoured him after abundance of Tears

ſhed

ſhed in ſeveral Meditations. He began from that time to inſinuate into her the Rudiments of his Doctrine, wherein ſhe made in a very few days a conſiderable progreſs, as may be judged by the contents of a Letter written to *Nanon*, and an Anſwer to that Letter, wherein mention is made of her, and which doth juſtifie what I ſay. For tho we have by Confeſſion and Depoſition aſſured certainty that Father *Roek* entertained his honeſt Commerce with at leaſt Thirteen *Nuns* of that Convent, there have been only fragments of ſome Letters diſcovered, which have betrayed them; the others more circumſpect, having made a Sacrifice of them according to the orders they received from him; in ſo much that the ſimplicity of *Nanon* who kept them all with Copies of her own, has

left

left us a certain and entire knowledge of the *Oeconomy* of the *Doctrine* of our admirable *Apathique*.

The *Director* of *Nanon* took a singular delight in reading the Letter of that innocent Creature; he inferred from thence the Facility he should have to make her fall into his Snares; and as he actively and vigorously pursued the design of procuring her *Perfection*, he lost no time, and that very Evening he asked for his beautiful Disciple in the Parlour; it was there that he undeceived *Nanon*, who had taken his *Maximes* for *Prayers*; he remonstrated to her that that leaf of Paper she held in her hand, contained an Abridgment of the most speedy means for the attaining to a Soveraign *Innocence*; that she ought blindly to conform her Will and her Manners to those Salutary Rules,

and

and that since her Inexperience, and her little Penetration had not discovered to her the end of them, he had so much kindness for her, as that he would Instruct her himself as frequent as possible, in the Rules of her Conduct.

He did not think himself obliged to keep many measures with that young Maid, who had neither Penetration nor Discretion, and who hardly in the moment he spake to her, was capable of a weak Reflection; he explained confusedly unto her all his *Maximes*, and endeavoured to insinuate into her amongst others, the second, to which all the others allude; she had Eyes and saw not, she comprehended without comprehending the Intentions of her Director, tho that her insufficiency did not permit her to reply to his Propositions,

tions, a certain ſtock of natural Baſhfulneſs which was ſenſible of its being wounded, ſuggeſted to her ſome difficulty to grant a thing which ſhe ſeemed to ſee through. Father *Rock* being prepared for this firſt reſiſtance, ſo ſoon perverted her Imagination by ſpecious words, that it gave the lye to her weak Reflections, and yielded without Examination to the Rules of her Spiritual Father; ſo that ſhe allowed the Infallibility of the *Second Maxime*, and the Director to poſſeſs her that it contained nothing in it that was difficult, ſpake to her in theſe Terms:

By *Example*, my dear Daughter, ſaid he to her, you are not abſolutely *Innocent*, nor are you very Criminal; you are not aſhamed to ſhew your *Face*, nor to expoſe your *Hands*, or your upper part of your *Boſome*: well, then

then the free Exposing of those parts, shews you are not culpable of the greatest Crimes: Now what I demand of you for the Interest of your Salvation, is to labour so to your *Perfection*, that you may prove your progress in the liberty and promptness of discovering some other parts of your Body.--If you judge this difficult for you to do, you ought to imagine it is no easie thing in this World for to attain *Perfection*; and a Soul that tends thereunto, meets with a great many Obstacles in the way to surmount. — It ought above all to subdue the Flesh, that is to say, That it ought to endeavour to acquire such an Empire over the Body, that it may use it, as it shall think most convenient.

Infinite are the ways that lead to Perfection, but you my dear Daughter ought to be perswaded

ded that the way through which I am resolved to lead you thither, is the shortest and the least painful that can be imagined, since I flatter my self, if you please you may in less then some Months, not to say some Weeks, recover that Primitive and Original Innocence, which you unhappily lost by the Prevarication of *Adam*. Ah! would to God, interrupted *Nanon*, would to God my dear Father that I could be so happy; how many *Pater Nosters* would I say for you, if you laboured with so much success to make me perfect. Your Perfection replyed the Director, depends only on your own will, there is nothing more easie then to obey my Lessons. Come near me, said he, by Example let me touch your Face, and your Hands, your Neck, and your Bosome, which *Nanon* let him do without any re-

resistance; he cried, My dear Daughter! You are in the true way, I expect a great deal from your Obedience, and for the contributing what may animate you the more among the Seven Degrees, by which people are raised to Perfection, I am obliged to tell you that you have already attained the Second, which is that of the *Ascendants*: *Nanon* smiled at that Exclamation, and the *Bell* having called her to Supper, she conjured the Venerable Father not to lose any time in so noble an Enterprize, which he having promised her, he retired, flattering himself with the most tickling hopes imaginable.

The Second Letter which he delivered to that obedient Scholar, sufficiently shewed that he did not sleep all that Night, by its length; he put it into her hands

hands the next Morning about Eight a Clock; so restless, and uneasie is Love; a Copy whereof follows.

To his dear Ascendant.

THe Devil jealous of your Advancement, obliged us to part yesterday; in that very moment I was going to Explain to you things very necessary to our Holy Commerce, and you were going to understand the Dgree of Ascendant, *which you have already attained: I was just upon unveiling to you the Mystery of that Term; but since the Evil Spirit, envious of your happiness obliged us to break off, so precipitately upon a matter in which it was for your Advantage to be instructed, I thought convenient to make you repair that loss by these presents. You must know then my dear Daughter, there are Se-*

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ven Degrees by which one must tend to Perfection, with allusion to the Seven Parts of the Body, whose Nakedness one may acquire the Habit of Exposing. (He then added the vulgar Name of those parts, and that which they held from his genius, after which he distinguished to her that the Exposing of some parts constituted a more Sublime Degree of Perfection, and continued his Letter (which we thought fit to mutilate, being unwilling to fall into tedious Repetitions) in this manner: *You are with the help of Grace establish'd in the Second Order, it would not be difficult for you to maintain your self therein. What remains for you at present to do, is to endeavour to vanquish a troublesome bashfulness, which will envy you the quality of* Favourite. *You will have merited that sweet Title when you*

you shall have acquired the Habit of Exposing your Stomacher *without blushing; if I doubted that you must take a great deal of pains before you can resolve to do it, I would bring you certain Considerations, by the help of which you would without doubt determine your self immediately; some of the most powerful of which, are as follow,*

You ought first of all to be perswaded that the matter of the Stomacher *is not different from that of the* Whiske, *or of the* Vail, *or* Mittens; *it is a continuation in the second place, as if Nature had only raised above the rest those* Demi-Globes, *that they might offer themselves the sooner to the sight; that they cannot without inconveniency be narrowly shut up; that if they bare the Character of Shame, Nature would not have placed them in*

a(

so eminent a part; that they are little Sources, which loudly proclaim the wonders of the Hand of God in the Formation of Man; that their Whiteness is the Symbole of Innocence, and the Nipple which terminates serve them for a Crown, which rather procures Respect, then excites Disgust; but the most pressing, and which ought to be the only Consideration which must animate you, is that of the Example of our first Mother, who proved her Innocency by a glorious Nakedness. — Wherefore endeavour my dear Ascendant, *to make a little Effort upon your self, and be in a Disposition to satisfie me thereupon, at the moments of our interview.*

This Letter which contained nothing but what is weak, surprized poor silly *Nanon*: as

appears by her Answer. She judged of it's solidity by its length, and wrote back it was sufficient for her *Director* to command her to obtain from her the effect of a demand so much the more just, as it only aimed at her own good; that however she conjured her good Father to leave her as much time in the Rank of the *Favourites*, as that her Sacrifices at the Holy Altars, might have obtained for her the help of a Victorious and Efficacious Grace, which should raise her above the natural Repugnance which she had to proceed much farther: As to the rest it was the *Sacristine* that spake by *Nanon*'s Pen, she having Innocently communicated to her all her Papers, which likewise made her make as great a progress in the new Morals. — The Testimony whereof we have

in

in the Fragments of a torn Letter, which by mistake she let fall by the side of the place which is commonly distined for such Letters, being the only *Authentick* Act which is come to our hands of the state of her Soul, with a Letter found in one of her Books which she carefully kept, because it, contained a hundred tickling Reflections; and that being written in a Character known only by Father *Rock* and her self, she did not believe that falling into any other hands it could be deciph red.

Let us leave *Mademoiselle Nanon* according as she desires it for some time in the Rank of the *Favourites*, to consider a while what concerns that pious one of a new date, Madam the *Sacristine*.

Whether she attained to the required *Perfection* by length or

time, or by gradual Ascent, we are not worthy to penetrate; Fortune has discovered to us, that she became *Perfect* according to the new *Mode*, of vvhich the oll owing Fragment gives us assurance, and the subsequent Letter confirmation:

Fragment.

Hardly find
upple then me
f your way of Writing
ably to the Alphabet which
sent me, it is impossible for
rprized, I will do all I can
using it, I have moreover two
tions to ask you, which I am not of opinion
the limits of the liberty which I am allowed.

After having sometime thought upon the Continuation, Sense, and Connexion of this Letter Fragment we believed that the whole Letter might probably contain what follows.

You

'You will hardly find a Maid 'more supple then me; I very 'much approve of your way of 'Writing, conformable to the *Al-'phabet*, which you have sent me. 'It is impossible for us to be sur-'prized; I will do all that I can 'to acquire the habit of using it. 'I have moreover two pleasant 'Questions to ask you; which 'I am of opinion exceed the li-'mits of the liberty which I am 'allowed to take.

But we have not had the good luck to know what those pleasant Questions were that this *Nun* asked her wise *Director*, they must without doubt needs have been worthy the Readers curiosity, being proposed by a Maid so advanced in the *New Doctrine*, and who had so happily lost the Sentiments of Modesty, the recovery of a whole Letter will in some wise comfort

us for this loss. Now, what the return of the Fragment contained, is as follows:

My Relations will
Money to go for the Waters
Employ all their credit with
Arch-bishop to obtain two ma
to that purpose, if you come thi
me, you flattered me you would
of my obedience shall then justifie
and disinterested Man may exact, and obtain
most humble Daughter. I long for that happy time.

Now this was added in the Margent: — *Which before-hand fills my Imaginations with the most tickling Pleasures*, &c.

'Twere much more easie for us to give a Sense and Connexion to this, then the former Fragment, wherefore I flatter my self I have done it with success, by Writing in this manner.

My

'My Relations will furnish 'me with Money to go to the 'Waters of *Bourbon*, they em-'ploy all their Credit with his 'Grace, the Lord Arch-bishop 'to obtain two Months leave for 'me to that purpose; if you 'come thither, as you promised 'me you would, the prompt-'ness of my obedience shall then 'justifie that a zealous and disin-'terested Man may exact and 'obtain all from his most hum-'ble Daughter. I long for that hap-'py time. (*and in the Margent*) 'Which before-hand fills my 'Imagination with the most tick-'ling pleasures that, &c.

Our *Sacristine* more circum-spect then poor *Ninon*, kept in-deed very Religiously the last Letter of Venerable Father *Rock*, which served her indeed for *Au-thentick* Patents to this *Per-*

fection which she had attained to; but whether she had made an habit of the *Alphabet* of the *Director*, or else had hidden it some where, the Letter was found alone amongst the last leaves of a Book, and the publick owes the painful Interpretation of this fine Letter to *Anagrammatical* Combinations, which have cost me many a Nights Watching and Head-ach.

We have exposed to the Eyes of the Reader the Alphabet, by which this Letter was formed at the end of the Preface, as likewise that which is to decipher *Nanon*'s Letter, to which the Reader may have recourse if a needless curiosity moves him to it.

Father *Rock's* Letter to the *Sacristine.*

Zi ſxj yvpo py puxcv
q htvii riy cspe q ſvv miz ij
yxiejivy cj pi qc xi dje izbb xux
vdc ci ſpzv pccpxdcvy csv ijzku
opxrdu yurovd, xb ll vv yiv dic.

And the reſt, with which it would be uſeleſs to tire the Eyes and Patience of the Reader; to whoſe eaſe we were willing to ſacrifice our pains for the unravelling of the Letter; the Contents of which ſee as follows: without *Vail.*

To his dear *Adamite.*

I *Bleſs God I ſee you ſo diſpoſed to all. — It is not ſufficient to have attained the Sovereign Degree, if we do not*

maintain our selves therein, you ask me, If it is an Imperfection to find your self in the Circumstances of granting me what you would absolutely refuse any other? to which I answer no; and that there is no body else in the World who should exact any such like thing from you. Heaven having only favoured me with this new short and sure way of Advancing Souls; it will not be requisite that hence forward you take so much pains to undress your self, and it will be sufficient for you that you wear no Drawers by my Example. — Remember to be more diligent in pulling up your Gown and Petticoates, for yesterday me thought you fumbled a long time at that Office, you see how nimbly I opened my Robe in your presence. — Do not put so many pins in your Breast-cloth, endeavour to obtain leave

to

to go to the Waters at Bourbon, *and in that pleasant place we will not fail of putting one another to pleasant Tryals. — Courage my dear one, we will enjoy the softest pleasures of Love, without feeling the pains, since we are proof against its stings. I impatiently expect that time, wherein I will instruct you in many little things, of which you are yet ignorant; you shall see I will keep nothing secret, reserved or vailed from you. Let Heaven compleat in you what I have begun. — You must have a pretty firm sight, since you remarked, as you say, that Men are larger above, and that on the contrary Women are below better furnished. I must tell you, that Men came thus from the hands of God, as more solidly established towards Heaven, and Women after that manner, as*

holding more of the Earth: from thence it is that they are more ashamed, and that you have more difficulty than we to obtain to the Soveraign Degree, which your Submission has at length raised you to by my Cares. God be with you, my dear Innocent, *be ready too morrow to give me certain proofs of the force of your Spirit. God be with you.*

According to all appearance, the Answer to this Letter was something that deserved the Light, but not being come to our hands, we must seek the Consolation of this Loss in the Company of the Lovely *Nanon*, whom we have left a long time in repose, and to whom her Director did never grant so long a time. For from the Degree of *Favourite*, we do not find by what way she passed on a sudden,

to

to that of *Easie*; the following Letter insinuating into Her the advantages of the Degree of the *Free*.

To the Easie of Easies.

'THanks be to God, my dear 'Daughter, you are gone 'above half the way. I take a 'pride in finding you so discipli- 'nable; but I am in pain to con- 'ceive why you are not ambiti- 'ous of the Rank of the *Free*. 'For what are the *Unities*, which 'you boggle at Exposing? What 'do you observe shameful in 'those Beautiful parts? The 'more they approach the Cen- 'ter of the Body, the more per- 'fect they are. If you cannot 'support the sight of mine, it is 'a sign of your Imperfection. 'You must first of all allow me

'the

'the Conſideration of yours for 'the ſettling of the point of your 'ſight upon the vigor of mine. 'I hope that this Night your 'Pillow will give you good 'Counſel. Now for the weak- 'ning and deſtroying if poſſible 'that unreaſonable Baſhfulneſs, 'that is ſo prejudicial to your 'Advancement, we will put to 'the Parlor Window Shutters, 'whereby the obſcurity may 'ſtagger your Reſolution.

Ninon replied to the Father, That ſhe found it very difficult to vanquiſh her ſelf in what he exacted from her Vertue: That He propoſed to her Sentiments altogether oppoſite to thoſe which ſhe had ſucked with the Milk, and the Impreſſions which ſhe had received from her Mother, who had always charged her to cover her Body with a great deal

of

of care: That she would however make an Essort upon her self by favour of a false Light, and that which most started her, was not the fear of exposing her *Unities* as well as the rest, but the astonishment she was in at the sight of his; which she could not look upon without trembling and horror.

Father *Rock*, seeking only his own satisfaction, did easily put her out of that apprehension on the morrow, as he only uncovered himself, in hopes that his liberty would revive that of others. It was a double pleasure to him to be dispensed from that painful Devoir.

He went to the Parlor, where he only obtained half of the things from *Nanon*. Her hands were not strong enough to raise up the Vail of the *Unities* very high; for which he gave her

ſome gentle reproaches, which drew Tears from her: and upon her repreſenting confidently to him, That ſince ſhe had abandoned her ſelf to his Direction, ſhe ſpent many hours without Employment, not daring to read in Holy Books, which deſtroyed all the Principles of this *New Doctrine*, to which ſhe gave her ſelf all entire; he promiſed her that he would prepare her an Exerciſe that ſhould procure her an hours Occupation. He told her he was reſolved never more to diſcover to her the Myſtery of the Myſteries of his Doctrine, but under the Vail of certain Characters, which he would invent for that purpoſe. That he took the ſame Courſe with others, who had obtained the ſame degree of Perfection. That henceforward to enter into the Intelligence of his Letters

and

and Tickets, she was not to figure to her self *Hieroglyphical Characters*, but a meer changing of Letters, the Alphabet whereof he gave her that very moment.

The *Free Nunon* remained some days without receiving any Letter from her Director, which left her the leasure to learn to unravel that Alphabet. The first that she received, cost her a great deal of pains and time, because thar it was long; and she was no less perplexed, when she was pressed to return an Answer to it. We will joyn to some lines of that Letter other Lines, according to the Characters of the New Alphabet which we will afterwards suppress; first of all to keep fidelity in those Memoirs, and lastly to spare an useless trouble to the Printer.

jo UvH MRLE ZERR CDR
To His dear Free One,
JURMUZZVONGITIIUVOU
The difficulty which you
TCN TRHIREMLT FLMR,
yesterday made my
FTBBRGG QRG CNBRM Z
well beloved Free
ERR CDR, IC RIRONIR CE
One, To Execute Or-
MREH BBUVOU SERHOEV
ders which prescribed
QRM DCIUVDX QNI BBU
nothing but what
LI BBCH RLHT IC IUR X
was easie to the
ERCI CSVDVCD VUL MOCD
great Opinion I had con-
CRVBRM CZ L SREZROJ
ceived of a perfect
HNQIVHHVCD, &c.
Submission, &c.

'Tis

'Tis probable that you endeavour to reconcile the Lessons of your Mother Abbess to mine. Know that they are entirely opposite, and that if she inculcates to you the common and tedious way to go to Heaven, I propose to you the shortest, and a way unknown to any other. If she obliges you to strip your self, it is only to put you to pain, and when I order it you, it is to procure you a sensible pleasure; at least I do you no hurt. I have more perfect Maidens than you are under my Discipline, because they have more Faith and Obedience. Tho I prescribe you liberty in your looks and in your actions, it is only when you are out of sight of your pretended pious Matron, who hath not an eye strong enough to bear the lustre of my dazeling Revelations. I conjure you to effect all before them, and to

study above all, to compose your out-side in their presence, and to give your self a freedom from that constraint, as soon as they are out of sight. What then, shall Heaven reproach me with having unsuccessfully endeavoured your Justification? Learn from all Masters, that not to advance in the way of Perfection, is to go back. You ought to be ashamed of your Shame. You have but one step more to make, which requires no great Effort. To Morrow come only in your Night Gown to the Parlor, and leave me to do the rest.

Nanon naturally dull and stupid, decyphred and understood the sense of this Letter so imperfectly, that she was obliged to have recourse to the ingenuity and counsel of the *sacristine*, who bid her wait the effect of

the next Visit before she made an Answer, and to go to the Parlor with empty hands. And indeed this Letter had no need of a Reply; and if the *Sacristine* took the pains to imagine one, it was only to put an end to all this damnable Commerce.

Thus *Nanon* went to the Parlor in her Night Gown. She found not much resistance in her Smock, which the Father at length obtained she should absolutely strip her self of; which she did not however, as I have learn'd from her own Confession, but with an extream trouble and the highest confusion. She was, after having given that fine proof of her Docility and Obedience, all of a sudden *Predestinated*, at last obraining the Title of *Adamite* and *Perfect*; tho she was not strong enough to support the sight of such an Object, with

a motion of extream pleasure. The *Insensible* by this discovery being become *Sensible*, opening his Robe before her, justified that in that pleasant posture, he had recovered the Original Innocence.

A Letter of the *Sacrifiines* Stile put an end to all this Infamous Commerce. It was written in ordinary Characters, and couched in these terms.

The Unworthy Predestinated,

O

The Imperfect Perfect,

To the Innocent Adamite,

the Venerable Father *Rock*

Her Illuminated Director.

My Reverend Father,

I Can hardly perswade my-self, that I merit any of the

Qua-

'Qualities which your officious
'Charity flatters me with; I be-
'lieve on the contrary, that if I
'am predestinated, it is to be
'seduced by the most Criminal
'of Men; that if I am perfect, it
'is in Imperfection: that if you
'call your self Innocent, it is
'because you have found me pas-
'sably Beautiful in your Eyes;
'and in short, that if I am an *A-*
'*damite*, it is for that I have
'followed *Adam* in his Nudity
'and not in his Justice; how
'far advanced soever you may
'judge me to be in the fine ways
'of your ridiculous, chymeri-
'cal, impertinent, lustful, pesti-
'lentious, sacrilegious, and dam-
'nable Perfection. I have ever
'known the contrary by the
'Impossibility I have been in to
'reduce my self to the Perfecti-
'on, or rather to the Impudence
'of most part of those who yield

'to

'to your infamous Fancies. 'For from rendring me In-'sensible, you have rendred 'me so ticklish, that the sight 'of Objects which do but weak-'ly solicite others, excite Moti-'tions in me which I am not al-'ways Mistress of. You lastly 'spoke untruly, when you told 'me in an Exhortation, That a 'certain Mother, a good Friend 'of mine, shewed you freely, 'and at the first command her *Ve-'nities*, which you laughing in-'terpreted her— Having known 'from her, that you are an Im-'postor, and that the least Pro-'position you should have made 'her of the *Idea* of the first step 'to Perfection of the Nature of 'yours, would have ruined you 'in her Opinion. I do not make 'it a point of Religion to keep 'the Oath and Faith of Silence, 'which I have given to a Wicked

Wretch,

'Wretch, who only knew how 'to exact it, with the most pu-'nishable of all injustices. Pre-'pare your self never to hear 'more with an Innocent, who 'agrees to all, approves of all, 'and resigns her self to all. A just 'indignation will give force to 'my Voice, which shall proclaim 'every where your temerity and 'violence, worthy of the fiercest 'Gibbet. To morrow the rest. 'It is me the Innocent *Na-*'*non*.

Our Insensible became Sensible at these Invectives. It was easie for him to comprehend that all the Mystery was discovered. That so biting a Stile could not come from *Nanon*'s Pen. Any other than a *Jesuit*, would have yielded to this mortifying Adventure, and would have fled away after such an Action. But

he was a *Jesuit*, that is to say, one of those Men who prefer Gravity before Life. He presently judged that this ill office was done him by the *Sacristine*, who not having been able to obtain leave to go to the Waters of *Bourbon*, had broke off with him; and he fancied might have discovered it, and so was withdrawn from the voluntary Error that Passion had cast her in. He believed that as well the fear as the remembrance of their late Engagement, would oblige her to an inviolable Secrecy. Besides, he was of opinion that all his Letters having been burnt, tho she should tell, he might accuse her of a punishable Calumny: These confused Considerations made him resolve to go ask for *Nanon* at the Parlor, who was no sooner come thither, [illegible] that she was followed by [illegible]

cristine,

cristine, who declaimed after such a manner and with so much noise against that *Rock*, that she shook it to the very Foundation. He had not the power to reply one word. He was called Impostor, Lustful, Prostituted Subborner of Virgins. After which Eulogies he with-drew with his usual Gravity, saying coldly to the Tarrier that this was nothing but that she had only a mind to try his Vertues.

Tho this business should not have put an end to those infamous Practices, such a Commerce could not subsist much longer, the number of the Disciples augmenting; which was observed by the impudence and levity of most of the young Nuns, and which would at length have betrayed the Secret. The Lady Abbess and the most prudent of the Ancient Nuns, em-

employed all their Wisdom to stifle the rumour of this abominable Commerce; but it was to no purpose. It came too high, and the smoke of that Infamous Doctrine sullying the purity of the Chastest Imaginations, there was nothing to be heard in that holy House, but Penances imposed and greedily received. There was nothing but Fastings, and Abstinence prescribed, Disciplines, Penetential Shifts, Voluntary Mortifications, Sighs, Sobs, and Tears, shed for the appeasing of the Anger of God. The most Innocent were those who treated themselves the most cruelly; and those who were in any wise culpable accused themselves, that they might receive Penances proportionable to their detestable progress. His Grace the Archbishop of *Reims*, whom the necessity of his good Example

and

and whom some reasons and indispensable Offices do sometime detain at Court, had no sooner notice of this Disorder, then that as a good Shepherd, he went immediately to *Reims*, to drive away that Devouring Wolf, that had made so cruel a Slaughter in the Flock of the Lord. They say, that he delivered that Wretch, and Cruel Impostor to the Justice of his Superiors, who were the only Persons who thought it difficult to find the Bill, tho averred by a whole Famous City. Tho outwardly they continued obstinate to maintain the Innocency of Father *Rock*, they are said to have condemned him to the tiresome solitude of a strict Prison, where they gave him only Bread and Water. As to the rest, this is very certain, That the Penances and Fines, and other Acts

of Expiation, that were performed by the Religious, joyned to the Sacrifices of that great Prelate, have so much disarmed the just Anger of God, that a place which was threatned with his Thunder, after so humble a satisfaction, is become one of the most flourishing Communities of the Kingdom, thro its Piety and its Worship.

THE END.

Converſations at the Grate,
OR
The Monk in the Parlor.

I Had ſpent my tender years in the familiarity of an infinite number of young Ladies, with whom I continually wantoned away my time, without exacting from them any other Favours, then a certain little liberty which my Age took an innocent delight in; yet one of thoſe Damſels who was not the more witty, for having attained to the Age of Eighteen years, did ſtill call me Child, and Novice: Thus my Flames were hardly kindled, when at the perſwaſion of my Mother, who certainly fore-ſaw that I ſhould be no Enemy of the Fair

Sex, I went inconsiderately to sacrifice my heat and my vigor to the Mortifications of a Cloister. I had no sooner plunged my self into the solitude of an Abbey, banish'd from the Commerce of the Age, then that I found Savage Animals to struggle within that Desart. Love and Ambition which reign in those places subdued me to their Tyranny, and as my mind was not so well enlightned, as my blood was quick and boiling, I became something Ambitious in less than a year, but Amorous to excess.

It would be impossible for me to set down here in particular, what was the Object that inflamed my Passion. What I may aver most conformable to truth, is, that in the privation of my ancient Acquaintance, my heart became so susceptible of the Impressions

preſſions of Love, that all that bore the Air, the Figure, or the Name of a Maid or of a Woman, had the Vertue to put me into an Amorous Humour; inſomuch, that having one day perceived a Womans back-ſide that ſeemed pretty neat; and I know not what, did ſo furiouſly ſeize upon me, that I had much ado ſo to Maſter my paſſion, as to curb my ſelf in the preſence of an Object, wrinckled for above Thirty years, as was the Perſon who had ſet me on a fire. My Flames encreaſing daily, I ſuffered what thoſe endure who undergo the greateſt heats, and have notwherewith to refreſh themſelves, and I meditated every moment on the means of recovering the ſatisfactions which are enjoyed in the Commerce of Beauties, whoſe ſight I was famiſhed from; I fed my

ſelf with *Idea's* a thouſand times more tickling than the Subject which revived them in me was flattering, and I acted the Hypocrite as much as was neceſſary for the obtaining leave to get into a Convent of more liberty than that I was then in. I had no ſooner obtained a change by this Counterfeit Carriage, I had no ſooner paſſed from a horrible Retreat, to a place where I might receive Viſits, then that meeting with a Perſon whom I had known at *Paris*, and he telling me news of a Young Lady, whom I had loved when a Child, it gave new fewel to my Paſſion. I learn'd that this Maid who had all the Graces of Body, and Charms of Wit, which rendred her the prodigy of her Age, had conceal-ed her Perfections under a Vail; that ſhe had buried her ſelf all alive in a *Cloiſter*, which com-

monly

monly is called the *Tomb* of the *Ugly* and *Younger Daughters*; that a Caprice of Devotion had hurried her into the Convent of *Montmatre*, and that she lived in the Eyes of her Community with all the severity which her Rule prescribed her. This Information made me impatient to come into her Company. I fancied that a person who was so much a Friend of her Devoir must certainly have received from above sure means of preserving her Innocence in an Age agitated with a hundred soft motions, and that she would without doubt communicate to me the Remedies which she employed in rendring her self the Mistriss of her Passion.

I watch'd the occasion of a publick Action that an old *Mouk* was to perform at the *Grate*. I offered to keep her Company,

a Favour which was granted me, and which procured me the conveniency of ſpending two hours time moſt pleaſantly in the Parlor, in a Converſation with the Young Lady, lately turned Nun, called Siſter *Angelica*.

Thus I enquired for her in the Parlor, where methinks I ſee her now coming in, with her Eyes down, her Face covered with a Vail, ſaluting me with an *Ave Maria*, *My Reverend Father, What do you deſire from the greateſt ſinner upon the Earth?* At which ſomething agaſt and ſurprized with a deſire of laughing, which made me inconſiderately burſt out; and I replyed without any Form of Compliment, *Heigh! Since when have you acquired this fine Quality? Will you diſpute the ſame Crimes with* Magdalen? *For in ſhort, ſo lovely perſon as you are, can*

can have committed any others. The truth is, that you was formerly ſomething Gallant and Amorouſly inclined; but in ſhort, is it ſo great a Crime to be in the World, where not to imitate others, that is to ſay, not to be ſomething free and jocond, paſſes for a defect? I was ſtill ſpeaking, when that ſhe interrupted me, ſighing, and ſaid to me with a languiſhing Aire, *Alaſs! My dear Father, the manner of life which I now profeſs, ought to be very different from that which I led formerly; and fruitful Tears ought to ſucceed to Criminal Joys and Pleaſures; but alas! I have not yet received that gift from Heavin. I conjure you to interceſs it in favour of me, and to obtain of it for me that Spirit of Compunction and Introverſion, which my Spiritual Books do entertain me with every day.*

God

God take me, replied I smiling, *How comes this to be your Stile to me? I am far from begging things, whose use and signification I am ignorant of. What do you call Introversion? That term gives me ill thoughts. It sullies my Imagination, and I do not doubt but that you only start this Discourse for to oblige me to change my serious into a merry humour, and to move me to entertain you with agreeable things and stories. For, my Dear Heart*, added I, *I confess to you that I am no more pious in a Frock then I was in an Abbots* Cassock, *but that I am only more a Bigot; before prophane persons, as are all the people of the Age, I know how to counterfeit; but when that I am so happy as to fall into the Company of a Vigorous, Ingenious, and Well-bred Soul, which looks upon*

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a ſcrupulous Nature as a great Imperfection, I fall for Diverſion into a hundred little Liberties, which renew my Age, by acting over again the Innocent Pleaſures of my tender Years. Which renew your Age, replyed ſhe then, *You are very old indeed, you know my Age:* Added I, *You and I were born at the ſame time, and this was what made all people ſay, That we two in time might Midwife ſomething into the World, and that we were born for one another.* This diſcourſe was ſomething too libertine for a perſon pre-poſſeſſed with a hundred Leſſons of Modeſty, and who was ſtill tainted with the Fervency of the Noviciat. I perceived that ſhe diſapproved my liberty by the ſilence ſhe kept for ſome time, and by the compoſing her Countenance all coloured with a Bluſh; tho

that

that I do not doubt but that ſhe took a ſecret delight in hearing me: She pretended ſhe muſt quit me, under the pretence of a Regular Exerciſe, which demanded her preſence at the *Dormitory*. I immediately perceived the fault I had committed, in having ſpoke to her with ſo much openneſs, but however, I judged by the Air of her Countenance and by the ſoft manner that ſhe bid me farewel, that ſhe was not ſo ſcandalized as ſhe ſeemed to be. *My Converſation offends you*, ſaid I to her, *my dear Siſter*, with a languiſhing tone: *but I hope you will let me partake of that Chriſtian Charity of yours, which pardons all; if I confeſs to you ingenioufly, and to my confuſion, that it will be very hard for me to change; that my Directors reproach me every day, that I am always the ſame; and me-*

thinks

thinks on the contrary, that you have already attained the Degree of a most eminent Vertue: Whereupon she replied, *Do not flatter me, my dear Father, do not flatter a Creature so little advanced in the ways of Grace, with an Elevation which owes Purity its being to your Complaisance: I have hardly made a step in the Purgative Life, and I am the most Imperfect of all the Community.*

Tho that the Charms of Sister *Angelica's* Face, and a return of thought upon the Ancient Familiarity, wherein we had spent our Youth, did animate me to make her a jocose kind of Answer; I forbore however starting any thing Extravagant, well judging it hard for the contracting an Amorous Commerce with her, which might procure me pleasure in the future, I ought to insinuate my self more nicely into her Heart.

My Discourses became more Religious; I counterfeited and acted the maker of Spiritual Reflections. I replied to her humble Assertion, that I blessed God for that he had given her the Grace of Conforming her self to that Evangelical Counsel, which requires that after we have done our duty with all possible exactness, we should still esteem our selves useless Servants.

She was pleas'd with this change of Discourse. She took delight in talking to me of Spirituality; and for my part I adjusted to her. *Angelica*, but Sister let us remember our Obligations, that painful Exercise of Confession, to which we are obliged twice a Week, will stop my Mouth and Ears, if a free and pleasant Conversation degenerates into licentiousness. We will only carry things, replied

I then, as far as you shall judge convenient; I will depend absolutely upon you, and you shall have leave to impose upon me silence when that you find your Modesty in the least wounded. You are not capable of passing the bounds of Religious Modesty, said *Placidia* gallantly; however we will not be so severe as to suppress a good, if on its declaration depends the Beauty of a Recital.

Well then, pursued *Angelica*, upon what Subject shall we divert our selves? We had already proposed to our selves the Conferencies of *Cassien*; but I easily fore-saw that things serious ought not to be the Theme of our Conferences; that we were only to confer with him in our Cells, and that it would be more convenient that every one should prepare to relate some Story, which

which they ſhould ſtrive to tell with the moſt Fidelity, and in the moſt pleaſant Terms imaginable. I had an old Book which furniſhed me ſufficiently, and I did not fear to be in want. Ho, ho, replyed *Placidia*, you will have an eaſie task, your News is already digeſted. No, no, beſides that, all that you may pick out of that Ancient, would have neither Grace nor Salt; I am afraid it only contains Old Wives Stories; and I do not believe that they have all together wherewith to make me laugh. I am of the Ladies Opinion, replied I, if I had leave to determine the matter that ſhould ſerve for that of our Converſations, methinks that every one ſhould relate ſome Adventure that happened in their Youth; ſome Story whereof he was the Author, or in ſhort which he had heard told;

told, which would be ever well received, provided that it contained in its substance, in the words, in the turn or in the fall something that may move Laughter: And to give you a light Notion and Model of what I propose, I will entertain you with a small Story in Verse, which was the off-spring of my Pen, some days since; yet without obliging you to turn Poetesses to rime a Story. Well, well, interrupted they me both, with a transport which shewed their Impatience; do you begin, we conjure you; we will regulate our selves by you. Wherefore to flatter their Itch, I made them this recital.

A pretty tender Novice Nun
Amorously inclin'd, the young,
Her Breasts did one day at the Parlor
An envious Sister does her surprize,
And away to th' Abbess flies,

Who

Who sends for the Novice the truth to know.
At first they her, with Confession fear'd,
Then nought but purging the black Crime was heard.
How! said the Abbess to the Wanton,
Show at the Grate your naked Bosome?
For Millions of Money ready paid,
I would not have that of me said. (heat,
But replyed the Young Nun, Madam, pray
Children of two years old may without fear
Be shown all naked without kindling flames.
Of my Breasts, you know you know the years,
You're in Age advanced are,
Which the Wanton humour seldome tames,
And therefore that same must forbear,
Why do you then the Innocent scold?
Mine are, alass! but two years old.

This Story was judged well turned by *Placidia*, who was a great Critick in those things. But the scrupulous *Angelica* said that it savoured too much of Libertinism. The process of time, and a greater familiarity which

was

was daily contracted, did diſſipate that Critical Spirit. She became at length the teller of thoſe that were the moſt recreative. This Recital was followed by ſome Gloſſes and Reflections, which did agreeably put an end to our Converſation. Whereupon we parted, and coming at the ſame hour the next day to the Parlor, I ſaw my two Beauties come in with ſomething ſo merry in their looks as made me preſume advantageouſly of their gallant preparations.

Placidia being more impatient and leſs reſerved than *Angelica*, could hardly give her ſelf the leiſure to take a Seat, ſhe cryed, ſtifling her laughter: Oh! I know a good one; her Laughter augmented the more, that *Angelica* out of Modeſty, would have ſilenced her, and it became ſo exceſſive, that her Smock ran

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a great risque, and the floor began to sweat. She did not give us time to Complement. We were already become so familiar, after a first interview, as if we had spent all our life together. So true it is, that the Cloisters are Schools of Innocence and Ingenuity: We were no sooner seated, then that *Placidia* regaled us with this Story, which happened in the same Convent Eight days before.

Some of our young Sisters intimate Friends were conversing very privately together, without making Reflection, That a Pensionary, still a Child, lost nothing of their Conversation; which fell, without remembring precisely upon what occasion, upon the word *Tail*. This word did surprize this little Company. It gave some occasion to laugh, and excited censure in others.

By

Fy, fy, said one of the later, that term is immodest; you do ill Sister, to make use of it: it offends Religious Modesty, and wounds the Pudour of our Sex. This Sentence passed against the word *Tail*, did but the more excite the curiosity of the others. They cryed and asked one another, What Villainous signification there could be in that word? When she that had pronounced the *Fy, fy*, proceeded, That since they desired to be instructed of a Villainous thing, to avoid at another time the fault of making use of it, she declared to them freely what there was in it. The *Tail*, said she, is what is properly called in Men the immodest Parts. This is sufficient, you are knowing enough; judg, is it handsome to make use of this word, and if Modesty ought not to suppress

it? That *Fy, fy,* uttered againſt the word of *Tart*, made great impreſſion upon the mind of the young *Penſionary*: ſhe fell ſick, had like to have died, but being upon her recovery, her Father being a Man of great Quality, and who loved her extreamly, came to ſee her attended with the Kings Principal Phyſician. The little Girl is brought into his preſence, the Abbeſs, followed by the moſt conſiderable of the Community, went to the Parlor, where after ſome kind things which he ſaid to his Daughter, asked her, What ſhe had eaten that day? At that queſtion, the Child kept an obſtinate ſilence. *Nanny* did willingly Diſcourſe of any other thing, but nothing in the World could oblige her to anſwer the Queſtion of Eating. The Duke growing impatient, conjured

the

the Abbeſs to oblige her to ſatisfie him. They flatter the Child, they ſollicite it with promiſes, they uſe threatnings, but all to no purpoſe; they could get nothing from her but Tears. The Miſtriſs of the Penſionaries, who they preſumed had more Authority over her ſpirit, was called; ſhe preſſed her after her manner, and at length drew from the Child this Anſwer, That ſhe had eaten the immodeſt Parts of a Herring. And indeed ſhe had eaten the Tail of one, added *Angelica*, as ſhe has ſince told me. This adventure is new, but that which I am going to impart to you, is not of a more ancient date. Excuſe me, my dear Father, ſaid ſhe, addreſſing herſelf to me, if you come the laſt in play, as your Story will without doubt be the beſt and moſt ingenious, it is conveni-

ent that we reserve it for a Relishing Bit. For a Relishing Bit? interrupted I, I question whether you will find the Story I owe you at so savoury a regale. But no matter, no matter, pursued dear *Angelica*. She obeyed, and told us, That in the *Abbey of Youare*, there arose a Dispute, which had like to have been the ruin of all the Convent.

One of the most ancient Matrons, said she, met the Sister *Infirmiere*, who was newly come from Visiting a Young Sister that was Sick. The Old one enquires what she had been doing at the *Infirmery*? Giving a *Dose to two Sisters*, answer'd she: And how comes that, said the old One, I thought that there was none amongst us Sick but *Isidora*; and who is then the other that has likewise taken

a Doſe? They are two and make but one, replies the Siſter laughing. What do you ſay? Do you make Riddles on purpoſe to ſport with my old Age? replyed the Matron. I ask you once again, Who is that other of our two Siſters that is Sick? Hereupon the Keeper of the *Infirmery* explain'd her meaning, There is but one Bed-rid, to whom I have newly given a— You underſtand me well enough, ſaid ſhe, ſhewing her the Syringe ejaculating a Clyſter; added the Old One, Yes: ſaying to the other, How do you call that giving a Doſe to the two Siſters? Yes, replyed the Keeper of the *Infirmery*, I uſe that term out of Modeſty. Out of Modeſty, replyed the Old One, with Indignation: What Modeſty! How do you with Impunity make a Jeſt by a naſty

Application of the Venerable Name, which is the inſtrument and bond of Alliance, which unites Religious Communities. Lay aſide that Criminal Modeſty, and come ask publickly forgiveneſs for ſo puniſhable a Temerity. The Keeper of the *Infirmery* continues obſtinate in defending the Innocence of the Word; the Old One grows angry, the Diſpute grows hot, the Community run to the noiſe. The Abbeſs hears the Accuſation, and receives the Defences. The Queſtion is agitated, the Suffrages required, the Voices taken, and it was at length concluded by the plurality of Voices, that the Keeper of the *Infirmery* had done ill to call a Clyſter *A Doſe for the Two Siſters*, and that thenceforward ſhe ſhould only uſe the word of Cleanſer. The lighteſt

Faults

Faults in Cloyſters, as you know, purſued *Angelical*, not remaining unpuniſhed; the uſe of this Expreſſion being judged by them one, ſome ſlight Pennance was impoſed upon the Siſter *Infirmary* Keeper, who refuſed to undergo the Execution. She appealed from the Sentence to the Biſhop of *Meaux*, who durſt not confirm it, perhaps, before that he had written about it to the Court of *Rome*; added ſhe laughing, for this Judgment is of too great a Conſequence. Do not rally, ſaid hereupon *Philocidia*, keep us no longer in expectation; I impatiently long to hear you tell your Story.

It is but Juſtice, ſaid I then, that I give you ſatisfaction. Here then you have my Story as a Biſhop told it to an Abbot, a Friend of mine.

The miſcarriages of Women,

are ever attended with some ill Accident. A Young Lady of great Quality had lately miscarried, the troublesome necessity of giving every moment liberty to certain Prisoners who sally out as often with noise, as without. Wherefore, not to be put out of Countenance, and be the Object of Raillery, she put in a little Bung to oppose the coming out of those proud Whistlers, which she was used by a little Boy she kept on purpose, to have put into her — You understand me well enough, by little Boy she kept on purpose. A Bishop came one day to make her a Visit, she had notice of his Arrival, and that he was already upon the stairs. The Lady call'd the Boy, who did her the good Office I have mentioned. This young Block-head had lost the little. — The Lady

pulls up her Smock, as was her cuſtom; preſſes him, threatens him; in that perplexity the Child ſearching his Pocket, and finding only a little Whiſtle, he bobs it on a ſudden in the place where he was uſed to put the Bung. The Biſhop enters, makes his Complement, ſits down by the Fire, and falls to Diſcourſing. The Lady is ſurprized with her Infirmity, ſhe relies upon her Bung, which was not ſo faithful to her as not to betray her ſecret. They heard from time to time the Whiſtle play its part, being only little and whoarſe. *Hui, flare*; this at firſt did not cauſe any Reflection. The Priſoners finding a free paſſage, being excited by the heat of the Fire, came out in a crowd. The noiſe of the Whiſtle encreaſes, it ſpeaks loud enough to be un-

derstood. The Lady is altogether scandalized at this noise, which she makes to become from the Anti-chamber, where she presumed that the little Lacquies was playing. She at first dissembles, but the noise continuing, she asks his Reverend Lordships Pardon for the impertinence of a Footman, who disturbed their Conversation. It is a young Child, said she, who has neither Judgment nor Education. This is allowed of as a good Excuse. They continue their Discourse. The Whistle speaks in its turn, and raising its Voice so high, that the Lady growing impatient, got up to send away the importunate Boy. She makes a Curtzey, and as in that Curtzey the disposition of the Body left a free passage to the Bung some impetuous Prisoners, impatient of

of being at liberty, puſht out with effort the Whiſtle, which proclaim'd its ſally by a Harmonious Train of *Hu*, *u*, *u*, *u*, *u*, which laſted a long time, the Lady goes as far as the Antichamber, where not finding the pretended Author of the Scandal, ſhe returns, ſaying, That having heard her, he had made his eſcape, ſhe ſits down again, and in a ſhort time after, terminates by a well fed and very natural Fet, a Converſation to which my Lord the Biſhop would have furniſhed much longer, if that other Gentleman without a Noſe had not continually interrupted their Diſcourſe.

This Story of mine tho it had nothing very ingenious in it, yet afforded a great deal of Laughter to my two Siſters, in ſo much that I could not repeat

the

the Word of Bung, Whistle, or the Expression of *Flut*, *Ant*, but that they burst out a laughing. This Story put them into a good humour, they loved me the more for it, and let me know the peculiar pleasure they took in the liberty I had taken in telling such like Extravagances.

I every day disposed them more and more by Libertine Stories to become so as to tell the like, and to renounce that reserved Hypocrisy, which at first had stopped their Mouths. Sister *Placidia* conjured me to give her this Story in Writing, just so as I had related it; for to impart it, said she to some of my dear Companions; to whom she imparted all that passed between she and me: which I promised her to do at taking my leave.

We

We had all the next day to prepare our ſelves for ſomething diverting, becauſe we had not the opportunity to meet; the Parlors being all filled with the Relations and Friends of a young Nun of Quality, who had that day taken the Vail.

Our good-humour did not abate in the mean time. As occaſions ſought for, when they are deferr'd are recovered with the more pleaſure; we gave ſuch eaſie Airs to our next Interview, and we held ſuch familiar Diſcourſes, that liberty ſeem'd to us a habit of Vertue.

It was at firſt conteſted. They would have obliged me to begin, and excuted themſelves from doing ſo; ſaying that they had nothing pleaſant to ſay. Their excuſes had no force, I perſevered and threatned them with

with an eternal silence, if they did not satisfie their duty, as I was fully disposed to acquit my self of mine. I know not if time had made them forget that they had promis'd to contribute all their good humour to our Entertainments; but this is certain that they push'd and begg'd one another to begin. The Authority that I had acquired over *Placidia*, as of the freest Disposition, made me command her to be the first to impart to us her gallant Meditations. Whereupon she excused her self no longer, and began after this manner.

Two of our Sisters did work together in the Kitchin; they fell a quarrelling, for that one had let fall a pound of Butter into the Fire. The one was cleaning a Mackarel, the other was flowring a Sole, the Di-

spute

ſpute grew hot, ſhe who had the Mackarel laid it over her Face who had the Sole in her hand. This being offended at the blow, covers the other's Face with the Sole; they took one another by their Head Cloaths and fell to Cuffs. The buſineſs came to the Ears of the Abbeſs, who for reparation of the Scandal, ordered them both this Diſcipline, but which was to be done after a pleaſant manner. They had order to give it one another at the ſame time in the midſt of the Refectory. Our Siſters put themſelves in a poſture, pull off their Robes and Petticoates, kneels before one another, and laſh one another to ſome purpoſe. The Abbeſs gave the ſignal; they grow more and more furious, and they bite and tear each other's Buttocks with an extraordinary

rage,

tage, until out of weakness they fell before one another, leaving to all the Community, Witnesses of their fair Combat, the time to judge which of these two flat Nos'd Faces had been most buffeted.

I put my hand before my mouth to hinder me from bursting out at the Relation of such an Adventure; when that *Angelica* taking up the Discourse, spoke in this manner.

My Cousin *De Saint Luce*, who now passes for one of the most Ingenious of the Nunnery, was in the Rank of the *Postulante*, that is to say, of those who have made tryal of the rigor of the Rule during the Fifty days, which precede the time which they are to be admitted into the Noviciat. Every Friday we do as you know the Discipline, ordinarily upon the Shoulders,

Shoulders, and often likewise something lower. Our Penſionary being put to the Tryal, was to range her ſelf with the others, for to beat in time with the *Miſerere*. We never go to Bed without ſome mark of our Profeſſion, and the Penſionaries on the contrary lies naked in their Smocks. The Diſcipline is performed in the Dormitory about two a Clock in the Night. Each Nun kneels down before the Door of her Cell, they put out the Lamps, and then uncover every ones Shoulders, which is done in an inſtant, and they Whip themſelves according to the Fervency of their Devotion. *Saint Luce* ſtill all aſleep, rang'd her ſelf before her Door as well as the reſt; but not being able to uncover her Shoulders above, her Smock being cloſe, as was the cuſ[illegible] the

thought her best course in that obscurity would be to take her smock quite off, which she could not do without letting fall a Petticoat which she had put upon her. A Young Nun her Neighbour came up to her out of Malice, and belaced her several times with a long stinging Discipline of twisted Parchment upon her Reins: *Saint Luce* having put her *Equipage* before her, retired two or three steps to avoid the Blows of her Charitable Neighbour, but by so doing she fell under the Lashes of another, who undesignedly hit her several Blows; she retired two or three paces back. The action ended, *Luce* smarting with the Blows and amazed at her being naked, could not find her Whip again, from which she was strayed. The Lamps were extinguished, all the Commu-

nity

Community were going to the Church to Sing *Matins*. *Luce* fled to the place where it was darkeſt, which was the Stairs that lead to the Chappel. The Mothers and Siſters ran thither in a crowd, and *Luce* ſcudded up and down; the Community thinking her either Mad or Hypocondriacal, purſued her; ſhe avoids them all, yet they all ſurround her. Shame deprives her of the uſe of Speech, Thirty little Lanthorns and as many Lights, which ſeem'd as if they would have burnt her all alive, ſtruck her Dumb; ſhe heard nothing but, Alaſſes! then, What a Misfortune! The one ſaid, That it was Faſting that weakened her; another, that it is the Devil who tempts her, and all in ſhort re-conduct her back to her Cell in Proceſſion, with Lights in their hand, the fineſt, ſmooth-

smoothest, whitest and plumpest Body that ever was seen.

This Story being ended, after having occasioned some tickling *Idea's*, Sister *Angelica* having repeated to me several times, It is now your turn, it is now your turn; I excused my self, for that I had nothing pleasant enough to Answer the gallantry of their Relations; when being conjured to pay my debts, I recalled my Memory, which furnished me with what follows.

All the Court made Vows for the fecundity of a forreign Princess, when that one day, after having taken several violent Remedies for the same effect, the Remedies having puft up her Belly with an infinity of Winds, she thought her self with-child. Bonfires were made in all places upon this occasion, they blessed

bleſſed Heaven, congratulated her, and the Phyſicians themſelves are miſtaken, the ſwelling encreaſing by the Augmentation of thoſe Winds; which cauſed in her from time to time horrible pains: and they prepare all the Equipage neceſſary for the receiving a young *Duke* into the World. The Pains augment, and the Princeſs thinks her ſelf near her time. The Phyſicians, Midwives, and all Appurtenances is diſpoſed for the Eaſe of her Highneſs. She keeps her Bed, they heat and heat many Cloaths, with which they rub the Princeſs's Belly: The heat inſinuates it ſelf, penetrates, moves, produces a good effect, & diſpoſes the fruit to come out; cruel Gripes de-prive the Lady of her Speech, ſhe is upon the point of being

deſ-

delivered, they call to her to be of good Courage. Madam force your ſelf, call out with all your Strength, help like a good Mother the Child, ſhe coughed, bawled, ſtruggl'd, when all of a ſudden a Pet, but a Pet, a Maſter Pet, came into the World, which gave great eaſe to the Princeſs; that ſhe imagined nothing elſe but that ſhe was delivered of her Fruit. It had no ſooner ſtruck the Ears of the Principal Phiſician who was neareſt to the *Alcove*, than that he cryed out to put the Princeſs into a good Humour; Ah 'tis a ſwinger! She thinking he meant the Child, cryed out immediately, Bring it, bring it, that I may kiſs it. But this Phyſician only thinking the Pet a prelude, repeated ſeveral times, Fy, fy, fy. Ah! the tender Mother, added her, Let it be waſh'd,

wash'd, let it be wash'd.

We became daily more and more familiar; they gave all their time to fine Meditations. We failed not to meet every day at the Parlor at the same hour, when we once happened to be surprized there, at a time when I know not by what Inspiration of our good Destiny, we were only Discoursing of Godly Matters. An old busie Matron, who spied us, having heard the beginning of our Conversation, retired softly, very much edified with our pious Commerce, and gave to the Abbess accounts advantageous to the liberty of the two Sisters, and favourable for my access to the Parlor; this good Matron had no sooner turned her back, then that we recovered our good humour, and that *Angelica* laughing, stopt *Placidia*'s Mouth, that she might have

have the liberty to tell her Story first.

She told us that her Eyes were the Witnesses of what she was going to declare to our Curiosity; which made me add that she merited a most particular attention.

A *Monk*, shall I dare to say it, interrupted she, a lusty, fat and well provided *Monk*, was sitting by the Fire, and Discoursing with about five or six Ladies of the Company I was in. This *Monk* had truss'd his Robe upon his knees, above half a Foot from the ground, which rais'd an Inclination in a little Cat to go post her seat underneath. The Cat slips thither, reposes there for some time, seated upon all four; but at length awaking, and perceiving I know not what above her, which might afford her some play. Methinks I see it

it ſtill: it peeps, it admires, it contemplates, it turns the head, opens and ſhuts its Ears, lifts up toward the I know not what one Foot, then another, gives it little pats with one Foot, then with t'other; which it redoubles ſo gently, that the *Monk* perſwades himſelf that the Action of the Fire is the only cauſe of the re-doubling of that I know not what: ſo that he is not at all concern'd. The Cat continues its little ſport, until at length, as it is the cuſtom of thoſe malicious Animals, after having played a while, it caſt its Claws and Teeth at the ſame time upon its Prey: it launched with its Teeth, Claws, and Body, upon the I know not what; and the poor *Monk* feels ſo ſenſible a pain by its biting and ſcratching, that he could not forbear pulling up all of a

ſudden his Robe and his Frock, for to ſhake of that wretched Creature, which all the Company ſaw was not willing to let go the reſiſhing bit it had hold on.

Angelica had no ſooner ended, then that I cried, I would not have been in his place, that I ſhould take delight in being bitten by a Mouth without Teeth. She pretended not to comprehend any thing of my Problem, and reported to me as enigmatically, that an old Toothleſs Creature, would ſqueeze hard with her Gumms. *Placidia* interrupted us, and entertain'd us with a Story which I knew already, but which I prete. ded to be ignorant of.

A Woman of great Quality, as nice, as incommoded with a Windy Cholick, which ſhe owed to an exceſs of Fruits greedily eaten

eaten raw; found eale by being nigh the Fire. The Physicians having represented to her that there was nothing so soveraign as to heat her back-side; she took such a habit of having her Chamber-Maid pin up her Smock upon her Shoulders, for the more easily warming her self, that she hardly knew when her Smock was up or down. It happened one day, that as she was taking great delight in warming her self by the Fire in that posture I have now described her, they brought her word of the Arrival of an Archbishop, who came to make her a Visit. She gave order he should be introduced. He was attended by one of his Grand Vicars; she goes to meet him: They Complement for some time very seriously, till that the Grand Vicar being withdrawn something aside, who

muſt needs have his Eyes fixed upon that fine Mirrour of the Lady, had like to have betrayed the ſecret by a Smile. His grimace was taken notice of, ſhe fancies that he laughed at her Incivility, for that after having welcomed the Arch-biſhop, ſhe had not at leaſt ſhown him ſome ſign of good will. She invites the company to approach the Fire; goes before his Grace, to whom ſhe lent a Looking-Glaſs to view himſelf in at his eaſe, but at length perceiving the fault ſhe had committed, ſhe asked pardon for the Scandal; ſaying confidently and gallantly, That the fair were ſaid to have no Immodeſt Parts, and ſo turned her Bum on the other ſide. They ſay that the Arch-biſhop and Grand Vicar, did offer to unpin her Smock, and that ſhe thanked them for that good Office,

fice. For as to what some assure, that addressing her self to the Grand Vicar, she told him that that Face only wanted a Nose. I can hardly believe that a Well-bred Lady would make use of so low a Jest: Neither do I believe it, added I; but this I know very certainly, that I can never attain to the natural turn and probability which you have both the Talent of giving to things; and that what I am going to tell you, must needs be nauceous after the gallantries of the force of those with which you have now entertained us. It is in vain, said hereupon *Placidia*, that you still endeavour to dispence your self from diverting us; either let us absolutely break off, or do not tantalize us to this degree. To this presumptive Threatning, pursued I, I obey; tho I should pass for ridiculous

in your Opinion, I shall still have the Consolation of having in some manner procured your Divertisement, since that you will either laugh at the Adventure or at my Simplicity; and it is with the design that I am going to relate to you a Story, which will represent to you two Jesuits in a cruel perplexity.

A Gentleman, of one of the most ancient Families in *Province*, performing his Studies amongst the Jesuits of *Clermont* in *Auvergne*, did obstinately contest with his Regent, who had him Whipt publickly in the Schools, tho he was already Eighteen years old. He kept up all his life, the Resentment of this injury, he one day gave it liberty to the confusion of him who had occasioned it, and to the shame of another, who the innocent of the Affront, was sufficiently

ficiently Criminal, for that he kept the other Company. It happened that this Regent was created Rector of the Colledg of *Clermont* Twelve years after the insult committed. Our Gentleman being informed hereof, goes to Congratulate him upon this new Dignity, acts the fawning Dog, conjures him to allow of entertaining with him a Commerce of Friendship as long as they continued Neighbours, offers him his Castle and all his Family, and desires him to come spend some days Divertisement with him. Our Jesuit testifies to him his Gratitude, imagines that Age and Experience having formed that Young Man, he thought himself obliged to shew his acknowledgment to those to whom he owed his first Elements of good Manners; he received his offers, engaged his word

word to come make him frequent Visits, which he performed Eight days after. The Gentleman made the most favourable Reception in the World to this new Rector; entertain'd him Splendially during three days; at the end of which he proposed to him a Match of Hunting, at which the Gentlemen of the Neighbourhood were to be present. Our Jesuits were obliged to share in that Diversion, tho' that out of Modesty, they conjured the Company to exempt them from it. The Match was concluded to be on the Morrow. They rose betimes, a Splendid Break-fast was prepared, Fifteen Gentlemen were present at it. Our Jesuits Eat and Drank as well as the rest, without knowing the vertue of the Liquor that was prepared for them. The Water which they mingled with.

with their Wine was filled with *Gommegutte* beaten and diſſolved, which they drank copiouſly, for to ſhew thereby their Moderation. All is ready; ſome mount upon Horſes, others upon Mules; and our Jeſuits climes upon theirs. Going a Foot pace, they got about half a League from the Village. The Game being ſtarted, the Dogs are uncoupled, they run and grow warm; thoſe of the higheſt Quality having notice of the deſign, keep faithful but very importunate Company with our Jeſuits. The *Gommegutte* beginning its Operation, gives them mortal Gripes. It would have been a ſhame for them to have lighted in the open Field, to have diſcharged themſelves of a Burden more light than incommode; the Rector takes his Breviary out of his Pocket, pretends as if he would

would say his Office, and obtains by that Artifice the liberty of remaining alone in the Company of his Brother. They were no sooner got some distance from the main Body, then that they complain'd to one another of the pains they under-went, they both put themselves in a posture under the shadow of their Mules and made a plentiful Stool. They re-mounted, but are again accosted, the Drug having opened the passages, presses them more than ever; they conjure the Company to leave them the liberty of having a quarter of an Hours Meditation, which having been granted them, you might have seen them from ten paces to ten paces after one another, setting their Sail up in the Wind. The Gentleman having notice of the perplexity the poor Rector was in, turned his Game, in so much that

that in a moment our Jesuits saw themselves surrounded with a Pack of Dogs and a Company of Young Men, who took a singular delight to see them in so natural a posture.

This is my Story, pursued I, but all those which we have related hitherto, are only for the most part from hear-say, or of things to whose Adventure we have not at all contributed. How! Was our Youth so barren in agreeable Accidents, that we could not at least become the subject of some History. Let us lay aside that incommode Modesty, which deprives us of the pleasure of diverting our selves at our own costs. Let us look back into our former days. The delights which Youth does but imperfectly enjoy, become solid pleasures in a more advanced Age. It is for you, by my

Example

example to entertain us with the History of our Lives, and I prepare my self to divert you with the pleasant trick that was served me by the Malice of five or six young Ladies, being aided by the pernicious Counsel of some Women, passionate for the Sport.

They declared that they consented to all. Sister *Placidia* in particular assured me, that I should not fail of Adventures, and that if my Memory, that was something treacherous, should not furnish me with Matter enough, she would supply my defect, and revive certain gallant things which were come to her knowledg.

FINIS